

RESPONSES OF MUSLIM WOMEN ORGANIZATIONS TO THE WOMEN SURVIVOURS OF BOKO HARAM INSURGENCY IN NIGERIA

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Abstract

The Paper discusses the origin of the Boko Haram insurgency and its effects on women. The paper further examines the role played by Muslim Women Organizations in response to the Boko Haram insurgency in Nigeria. Findings of this paper reveals that Boko Haram insurgency has resulted in the abduction of women and girls, arbitrary arrest of women by government security agents, violation of women's human rights, psychological trauma etc. Both primary and secondary sources were utilized for the work. These comprise the Qur'an, Hadith, Focus group discussion (FGD), Indepth Interviews, books and journals etc. This paper reveals that Muslim women organizations in Nigeria such as, The Federation of Muslim Women Associations in Nigeria (FOMWAN), Women in Da'wah (WID), Muslim Sisters Organization (MSO), Nasril Allahil Fath (NASFAT), (women wing), Coalition of Muslim Women etc are contributing positively towards improving the lives of Boko Haram women survivors in particular, through the provision of relief materials, psycho social support, empowerment and so on. This paper recommends among other things that, Muslim women through their various organizations should play an important role in the spread of Islamic values, peace, as well as countering the *Boko Haram* ideologies and any other deviant ideology that may lead to insurgency.

Key words: Boko Haram, Women security, Islamism, Politics, Nigeria.

Introduction

Nigeria is Africa's most populous country. According to the demographic figures of the National Population Commission of 2006; Nigeria has a population of more than one hundred and fifty million persons and with different and distinct languages, cultural attitudes, sensibilities, varied religious belief systems and practices (Abara 2012:3). The population of Nigeria is projected at 178,516,904 as at July 1, 2014, while the statistics for 2015 projection is 182,523,432 (Population of Nigeria...). There are two main religions in Nigeria, Islam and Christianity. There are also a variety of indigenous beliefs across the country. There are three major ethnic groups, the Hausa, the Yoruba and the Igbo. Northern Nigeria is the home for Islamic communities such as the Hausa, the Fulani and the Kanuri. The Igbo are mainly Christians and are located in the eastern part of the country while the Yoruba, who practice either Christianity or Islam, are located in the western part. The eastern and western parts put together, form the southern region of Nigeria (Abara 2012:3). The three main cultures inhabit different regions of the country and are highly defined by language, religion and ethnicity (Omonubi-McDonnel 2003:5). Although each ethnic group has a unique heritage and customs, the men share the same ideology of patriarchy (Omonubi-McDonnel 2003:6).

Matters of safety and security are topical issues in today's Nigeria. In addition, security issue has become a component of global political and development agenda. Security is an encompassing phenomenon that is paramount to individuals, entities, communities and even nations. In emphasizing the importance of human security, the Universal Declaration of Human Rights of the 1948 proclaimed that "everyone has the right to a standard of living adequate for health and well-being of himself, his family, including the elimination of hunger". (UN Universal Declaration of Human Rights) Furthermore, Article II of the International Convention on Economic, Social and Cultural Rights reaffirms the right to a standard of living for the household, while also recognizing the fundamental right to be free from hunger. (United Nations Human Rights Commission). A country's national security therefore is concerned with the well-being, welfare and interest of her citizens, preservation of her sovereignty and territorial integrity against external aggression. The importance of security to economic well-being of a country and her citizens was amply highlighted by a former American Secretary of Defence, Robert McNamara when he stated that security is development and development is security. This means without security there cannot be any development. The importance attached to security was well

captured in the Nigerian constitution of 1999. Section 14 (2) (b) of the constitution state that “the security and welfare of the people shall be the primary purpose of government”. Invariably therefore the Constitution has saddled the Government with the responsibility of safeguarding lives, property, welfare of Nigerians against both internal and external threats including other forms of danger.. Hence, safeguarding the lives and properties of the people become the first and most critical responsibility of governance.

However, it has not been easy as a nation, as its peaceful existence in recent times has continually been threatened by general insecurity through the activities of insurgents who have resorted to violent bombing/killing, kidnapping, and so on. Women are the most vulnerable of this insurgency. Women have been killed, widowed, raped, kidnapped, etc. The effects markedly inhibit their development because they have been subjected to various forms of challenges on the other hand. The government at one point or the other has taken measures to frustrate those bent on making the country unsecured. According to Olatoye (State of insecurity in Nigeria), there has been increase in the security budget by more than fifty percent ahead of other sectors. The entire security apparatus have received adequate training in counter terrorism. Modern military and intelligence gadgets were also procured to improve intelligence gathering.

Though, there is no heavenly divine religion that teaches violence or destruction of properties, Islam, one of the major divine religions in Nigeria is named “peace”, it preaches “peace” and absolutely rejects insecurity. Therefore, Muslims believe that Islamic religion is an embodiment of peace, love and total submission to Allah. He secures man through the principles of his legislation, while the carrier of the message of this religion is the carrier of peace, because he carries mankind to the bridge of guidance, light, goodness and consciousness. He says about himself: “I am a mercy showing the right way” (Sabiq 1983:5). And the Qur’an says about his Messenger hood: “We sent thee not, but as a mercy to all creatures” (Q21:107). No doubt, Islam provides for adequate and absolute peace and security. Over the period of time, Islamic tenets used by the Muslims who had become rulers, mentors, and guides of mankind, spreading light and goodness, right and justice, freedom, brotherhood and equity proved them to be truly the “best nation evolved for mankind”. It is indeed the greatness of Islamic tenets that makes it able to cope with the needs and meets interests of people. As mentioned earlier, it is the primary responsibility of the government to ensure the security of life and property. So, much is expected from the leader and security services.

Nigeria is a multi-religious state. Christianity and Islam are the two major religious groups. These groups have formed organizations many of which have been registered with Cooperate Affairs Commission (CAC) to enable it work effectively and to offer humanitarian services to the vulnerable and the entire populace. Examples of Muslim organizations include, Jama'atu Nasril Islam (JNI), Nigerian Supreme Council for Islamic Affairs (NSCIA), Nasrulahil Fath (NASFAT), Federation of Muslim's Women Association of Nigeria (FOMWAN), Women in Da'wah, (WID), Muslim Sisters Organizations (MSO), Coalition of Muslim Women Organizations in Nigeria and Al-Muminat Sisters Organization etc. The focus of this paper is on the responses of the Muslim women organizations to the survivors of the Boko Haram insurgency. This becomes necessary looking at the challenges facing the victims of insurgency. More so, there are relevant verses and Hadith of the prophet (SAW) encouraging charity works. Nowadays Muslim women organizations follow those texts to launch varied humanitarian programmes in different domains. However, from the researcher's observations many of such responses especially from women organizations are not documented for review. This paper therefore, will give highlight on the contributions of such organizations to the victims of Boko Haram

Definition of Terms

It is important at this juncture to make clarification of some concepts that will be used in this paper such as, Boko Haram, Security, and Violence against women and Empowerment amongst others.

Boko Haram: This means that the western secular education is Islamically prohibited. (Da'wah coordination council of Nigeria 2009:2). It refers to Islamic radical group formally known as *Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad* (Association for propagating the Prophet's Teachings and Jihad)

Security: Security encompasses all political, economic and social issues enabling a life free from risk and fear. (Hussain et al security and Human security... 2016).

Empowerment: The word empowerment has been defined in different ways by different scholars depending on the perspective on which they view it. In most of the definitions, the word empowerment tends to be interconnected with words like access to resources, autonomy, agency,

status, gender equality, to invest with authority, well-being, power etc. However, women's empowerment is "the process by which women, become aware of the subordination under which they live, and execute actions to lift the subordination. This can range from strengthening women's self-respect and self-image to actions to gain parliamentary representation of women" (Faces of Inequalities...2002).

Origin and causes of Boko Haram

The popular name Boko Haram has its origin in media and public /community coinage. The group calls themselves *Jama'atuAhlis Sunna Lidda'awati Wal-Jihad* (Association for propagating the Prophet's Teachings and Jihad. Researchers argue that the group developed over a period of time under different names such as "*Ahl as –Sunnah wa al –Jama'a ala Minhaj as-Salaf'*, (people of the way of the prophet Muhammad (SAW) and the community (of Muslims) in line with the earliest generation of Muslim) (Da'wah coordination council of Nigeria 2009:1). *Ahlul as Sunnah wal Jama'ah hijra*, (people of the way of the prophet Muhammad (SAW) and the community of migration). Nigerian Taliban, *Yusufiyyah* (Onuoha 2010:55)

Their only acceptable alternatives to Western education is another system of education based purely on the teachings of the Qur'an and *Sunnah* (Da'wah coordination council of Nigeria 2009:9). They have grievances regarding any aspect of life, economic, political, legal social etc, that is not in accordance with their interpretation of *Shari'ah*. They hold some extreme views that are misconceptions and misinterpretations of Islam. They regard non members to be disbelievers (*kuffar*) or wrongdoers (*fasiqun*) (Da'wah coordination council of Nigeria 2009:10).

An analysis of media reports showed that private citizens, both Christians and Muslims, and security agents in the states in Nigeria's north-east were targets of armed attacks by Boko Haram between 2009 and 2014 .The group's terror activities were in different forms, including pillaging of villages and communities, abduction, displacement and wanton killing of innocent people. While an estimated 5,000 people were killed between 2009 and 2014 (Human Rights Watch, 2014), about 3,750 civilians were killed by the group in 2014 alone (Human Rights Watch, 2015). Armed attacks by the group also led to internal displacement of nearly a million people in the north-east of the country (Human Rights Watch, 2015). In Nigeria, the overwhelming majority of Internally Displaced Persons (IDPs) are women of whom some are widows and children, where some have become orphans. These groups (women and children) are widely recognized as the most vulnerable because they have been deprived of the protection of care

found in homes, family structures and even via governance. They often face the challenges of long journeys, starvation occasioned by moving from camp to camp, seeking protection and safety.

Again, they experience harassment and frequent sexual abuse even after reaching the expected place of safety and protection. Within the camp and outside of it, they are victims of rape, assault and other forms of sexual violence, forced labour and even murder. Violence against women should not obscure the fact that many are also actors in the conflict and at times perpetrators. Some of them played active roles in the insurgency and the counter-insurgency. Boko Haram and the Civilian Joint Task Force have integrated gender into their terrorism and counter-terrorism efforts. Boko Haram has played on the common perception of women as nonviolent to effortlessly mainstream women into their operations, using them to gather intelligence, as recruiters, and promoters of radical ideologies to indoctrinate abductees and other converts in Boko Haram enclaves. In fact, the sects have allegedly preyed on women's grievances relating to marginalization, inequality, and alienation to recruit more women into its folds. In other cases, women are unwilling perpetrators and are forced into becoming suicide bombers, sex slaves, and forced labours. (Role of women in countering violence extremism in Nigeria... 2017).

Causes of Boko Haram Insurgency in Nigeria

Youth Unemployment

The engagement of these unemployed into insurgency is a matter of concern for all well-meaning Nigerians. An idle mind they say is the devil's workshop. Joblessness leads to idleness, and idleness leads to vices i.e. armed robbery, kidnapping, killing etc. Research has shown that uncontrolled unemployment, often promotes social decadence and criminal tendencies among the affected, especially the highly mobile youths. There is usually progression from optimism to pessimism, from pessimism to fatalism, accompanied by that dreadful feeling of insecurity. This is the state we are currently (AbdulHamid 2014). However, the administration of Muhammad Bukhari has introduced the N- POWER TEACH, N- POWER KNOWLEDGE and N- POWER BUILD to address the problem of youth unemployment in Nigeria. Unemployed Nigerians selected and trained will serve in teaching, instructional, and advisory roles in primary, and secondary schools, agricultural extension systems across the country, public health and

community education covering civic and adult education. (Nigeria begins recruitment... www.Premiumtimesng.com...)

Ignorance and misuse of Islamic knowledge

Ignorance and misuse of Islamic knowledge is another factor responsible for the country's insecurity. Some Muslims are being misled as a result of their little or no knowledge of Islam. They are made to believe that causing violence or killing is an act of Ibadah (worship), (AbdulHamid 2014:7). In addition, some preachers convey a narrative of the government as weak and corrupt. Armed groups such as *Boko Haram* can then recruit and train youth for activities ranging from errand running to suicide bombings (Onuoha 2013).

Poverty

One of the issue bothering on peace in our society today is the problem of poverty. Although there has been attempt at poverty alleviations most notable the 2001 National Poverty alleviation programme (NAPEP). This programme and many others though could not overcome the problem of poverty in its entirety, have appreciable efforts to address the issue of poverty in Nigeria. This situation is capable of creating unrest thereby leading to violence.

Absence of good governance

The absence of good governance also contributed to emergency of insurgence group in Nigeria.

Good governance as expressed by the World Bank entails the following:

Efforts to create an enabling environment and to build capacities....Ultimately, better governance require political renewal. This means attack on corruption from the highest to lowest level. Absence of good governance therefore suggests that the socio-political environment is infested with administrative injustice, human rights abuse, inequality and endemic corruption. A natural response to this unjust social formation is for the down-trodden to seek for redemption through membership of terror group.

It is generally perceived that conflict arises due to deprivation of some fundamental rights. Every citizen has rights to social amenities such as education, health, communication, choice of religion and where they want to reside among others. Suffice it to say that once any of these rights is negatively affected, the whole of the others are subsequently affected.

Effects of Boko Haram Insurgency on Women

In her response to the effects of Boko Haram Insurgency on women, Habibah Abdullahi the president of Initiative for Muslim Sisters Advancement (IMSA) said that, the effects on women are enormous. These include; violence against women in the IDP Camps, Violation of their Human rights, Psychological trauma, Poor health and hygiene, Abduction of women, stigma and girls and arbitrary arrest of women by government security agents.

Role played by the Nigerian Government to reintegrate the Survivors of Boko Haram back to their Communities.

The victims are provided with health care, including psychological health counseling. The Borno State Emergency Management Agency (SEMA) has direct responsibilities for the distribution of aid materials including Food, Medicine, Cloths, bedding as well as managing the camps. It National Counterpart and Emergency Management Agency (NEMA) supplies raw food and other materials for internally displaced people. However, a CNN report stated that effort by the Nigerian government and aids groups to alleviate the humanitarian crises have shown slow progress (Boko Haram survivors sexually abused). Some Government officials and other authorities in Nigeria have raped and sexually exploited women and girls displaced by the conflict of Boko Haram. Abusers, include camp leaders, vigilante groups, policemen and soldiers. Mausi Segun a Senior researcher for Nigeria a Human Right Watch in an Interview with Goat and Soda stated thus:

Often the girls and women were given precious extra food and goods by camp officials who expected sex in return. In many cases, the men held out the promise of marriage to persuade the women of their sincerity. Then, when the women became pregnant, the men abandoned them. (Goats and Soda: Fleeing Boko Haram. www.npr.org)

However, the president Buhari has instructed the Inspector General of Police and other top officials to immediately commence investigation into the issue. He added:

Let me assure that these very distressing reports will not be taken likely. We will act decisively on the findings of the investigations.

While some communities have received their survivors back, others have not; they argue that such women have already been indoctrinated with the Boko Haram ideology and therefore very dangerous to live with (Goats and Soda: Fleeing Boko Haram. www.npr.org)

Humanitarian Service in Islam

In Islamic tradition, the idea of humanitarian service is regarded as one of its principal values, and the practice of social service at its various forms has been instructed and encouraged. Furthermore, a Muslim's religious life remains incomplete if not attended by service to humanity

(Matt 92). The following verse of the Qur'an is often cited in respect to the humanitarian or social service in Islam.

It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity, to fulfill the contracts which we have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing (Q. 2:177).

In addition, duties to parents, neighbours, relatives, sick people, the old, and the minority group have been defined in Islam. According to Hadith al Qudsi (sacred hadith), it is said that God, on the Day of Judgment, will be displeased with those who do not care for the sick people, and who do not give food to those who ask. God will interrogate them and demand explanation from them. This hadith serve as a reminder of human beings' obligation to respond to the needs of others (Forty Hadith Qudsi... <https://abuaminaelias.com>).

The individual, the family, the state, and the Non-governmental organizations including faith base organizations all are responsible for the performance of social or humanitarian responsibilities, and for the promotion of social welfare. The Quran tells that the believers have been sent for the betterment of mankind, that they will promote what is good, and prevent what is wrong. It is stated thus:

You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah (Q. 3:110).

However, this is to be carried out in the best possible manner: no individual's honour should be injured, and no harm should arise out of it. In Islamic tradition, the family has a greater role to play in giving its members proper education so as to make them good members of the society. On other hand, the state has the responsibility to preserve the human rights of the citizenry while various non-government institutions in a civil society are to carry out public services and charitable works (Hashimi 68).

Responses of Muslim Women Organizations to the Survivors of Boko Haram Insurgency in Nigeria

In terms of social, physical and spiritual welfare, Muslim women organizations have made and are still making attempts to respond to conflict and people affected by conflicts throughout the country, Nigeria. Infact Muslim women organizations are playing a vital role in transforming the lives of displaced persons both within and outside the conflict affected areas. Interviews and focus group discussions (FGD) conducted with some members and leaders of Muslim women organizations in Nigeria such as Halimatu Jubril, National president, Federation of Muslim Women Organizations in Nigeria (FOMWAN), Maryam Uthman Idris, National president Women in Da'wah (W I D), Hamsatu Allamin, FOMWAN National PRO/Zonal Co-ordinator North East, Aishatu Garba Habib, member, Nusa'id Humanitarian Initiative, Amina Sakaba, Muslim Sisters Organizations (MSO), Habibah Abdullahi Initiative for Muslim Sisters Advancement (IMSA), etc, revealed that Muslim women organizations are contributing positively towards improving the lives of Boko Haram survivors in the following ways:

Awareness programs

Awareness programs are organized in order to educate the victims and the crises community about the existence of deviant ideologies in Nigeria, which may lead to insurgency. Aishatu Garba Habib, a member of the Nusa'id Humanitarian Initiative in Kano state, mentions that their organization has direct and raise renewed awareness on the various forms of migration, its challenges and encourage the community in welcoming the victims of the Boko Haram insurgency, to show them compassion, treat them fairly and yet offer them hope for the future. The organization she said, sensitizes the community on the importance of charity, the concepts of refugees etc. They are made to understand that women suffer more during the period of conflict. They are encouraged to report cases of security challenges immediately to security agencies.

Instill God-consciousness

Islam lays great emphasis on creating God-consciousness in people's minds. God-consciousness (*Taqwallah*) breeds the fear of God and righteousness. The National assistant president of Women in Da'wah, Rahmah Musa Sani stated that her organization tries to inculcate the fear of Allah on the generality of the populace especially in the North Eastern part of the country where

the crises is rampant. According to her, one who is God-conscious and righteous will, both in public and in private, act rightly even in the absence of law enforcement agents. Such person will not do anything that could undermine the fundamental human rights of other individuals such as destruction of lives and properties experienced in the Northeast. She believes that the problem insurgency could be cured true divine intervention. She cited a verse from the Qur'an where Allah says:

Truly, it is not the eyes that are blind, but the hearts which are in their breasts (Q. 22:46).

She explains that, the word "heart" in Arabic imports the seat of intelligence, faculties and understanding as well as the seat of affections and emotions. Those who are involved in destroying lives and properties may have their physical eyes and ears, but their hearts are blind and deaf. Therefore, the organization according to her embarked on a spiritual rebirth and information which is all embracing; cutting across all strata of the entire citizenry-the leaders and the led.

Campaign through Admonition and Guidance and Counseling (Da'wah):

Most Nigerians are religious. In addition, scholars, both Muslims and Christians are closer to the people. Maryam Uthman Idris the President of Women in Da'wah disclosed in an interview that, their organizations make use of effective preaching of God's Words which in Islamic parlance is known as *da'wah* to tackle the problem of Boko Haram insurgency in the country. Apart from the emphasis on the worship of God, campaigns through admonition and guidance and counseling is also mounted to address other social problems such as murder, rape, killing, kidnapping, etc. Through such effort, insurgents may turn on leaf and eschew criminal acts.

Provision of Relief Materials

The FCT FOMWAN Amirah Maryam Abdullahi Aliyu said that FCT FOMWAN has been assisting the IDPs in the FCT with relief materials. The relief materials include, food items like rice, sugar, milk, oil, etc .Others includes cooking utensils, clothes, shoes, and so on. Gambo Garba Muhammad the Executive director of the Taimako Community Development Initiative in Yobe, Borno and Damaturu disclosed in an interview that, Muslim organizations such Federation of Muslim Lawyers Associations,(FIDA), MSO, FOMWAN have been providing relief materials to the victims of Boko Haram in the Borno Yobe, etc . These are inform of basic needs

such food stuff, beverages, clothings, etc. In her contribution, the former MSO Amirah Amina Sakaba stated that, members of her organizations and other philanthropists have contributed immensely in the provision of relief materials including fairly used items from different part of the country and these items were transported to the crises areas such as Borno , Yobe and Adamawa for distribution to the victims of the insurgency. She however observes such assistance is diminishing among some members and the populace in general. She calls on all and sundry to keep on with the good deed so as to earn more reward from Allah and to help in alleviating the sufferings of the Boko Haram victims.

Educational Support

Organizations such as 1Ummah, Women in Da'wah, FOMWAN, MSO etc have contributed towards the educational development of Boko Haram survivors in the crises zones as well the FCT IDP Camps. The chairperson, Coalition of Muslim Women Associations in Nigeria on IDPs Education and Empowerment Committee Safiyya Musa, enumerates during an interview that the Coalition has constructed classrooms in Durumi and Karmajiji and provided desks, benches and teaching aids to three camps, Durumi, Karmajiji and Dukwa all in Abuja, enrolled over 100 Pupils into public School at Dukwa ,while over 200 children and adults have started Primary, extra mural, adult and Islamiyya classes in Durumi and also Islamiyya classes in Karmajiji. She added that one hundred seats were donated by another organization known as Fouad Lababidi Academy wuse zone 3Abuja to Durumi IDP Camp.

Organize conferences, Workshops and Seminars

Interview conducted with the FOMWAN chairperson, national publication committee Bilkis Oladimeji mentions that, Muslim women organizations such as FOMWAN organize workshops, conferences and seminars on contemporary issues and challenges such as that of insurgency, to draw people's attention towards embracing peace and harmony among women and the society in general. She stated that the Theme of the 2016 FOMWAN National conference is "MUSLIM WOMAN AND GLOBAL PEACE". Similarly the National secretary of Women in Daw'wah Zainab Umar said that the last four conferences of the organizations from 2012 – 2015 have focused on highlighting the precarious situation of the country arising from the terrorist insurgency and attempting to find and proffer solutions in charting a way forward.

Empowerment and Skill Acquisition

The Muslim women organizations are engaged in training and empowering women and youths in some of the affected communities to reduce the level of poverty and unemployment. WID has established links with all IDP camps within the FCT and has implemented a skill acquisition program. The National President of the association, Maryam Uthman Idris disclosed in an interview that, the organization has introduced necessary employment generation skills and has empowered these displaced persons in preparation for their resettlement and reintegration back to their communities. Within FCT, WID have implemented training in different trades for men and women at three IDP camps namely, Durumi, Kamajijia and Dakwah. She stated further that they have empowered trainees who excel after the training with necessary items and supplies that will start off their trades. The IDPS were trained on soap making, tailoring, GSM repairs, shoe and bag making. WID has mobilized substantial resources and disbursed same to various IDP locations within FCT and through local chapters in the North-east.

Provision Welfare to survivors of Boko Haram insurgency

Some of the Muslim organizations collaborate to provide respite for the orphans. Azeezah Jubril, chairperson, Charity support committee of 1 Ummah Organization of which women in Dawa'h is a member, mentioned that, the group has documented all known orphans & vulnerable children in some of the affected communities for future development. She further stated that, the various chapters of the Group (WID) are working tirelessly to address the welfare of widows and orphans resulting from the unending crises in various parts of the country. She said:

Some of our affiliate groups have embarked on the establishment of orphanages to provide respite for the orphans, example women in Daw'wah orphanage is under construction at Tilde Fulani Bauchi State in conjunction with Awareness for Educational Development Initiative (AWEDI).

In addition, WID has a visible and positive presence in the crisis ridden areas of the North-east states of Bornu, Yobe & Adamawa, with established structures implementing valuable material and psycho-social support.

Partnering with International Organizations to provide Educational and Psycho-social Support.

The Borno FOMWAN Amirah, Falmata Umar, opines that Muslim women organizations such FOMWAN is partnering with International organizations to provide educational and Psycho-social Support to the victims of the insurgency especially those in the IDP camps Medical Doctors, Psychologists and Islamic Scholars are employed to give talks on such areas. In her contributions, Hamsatu Allamin a negotiator and peacemaker between militants, state and non state actors in Borno, the Regional Manager of the North East section of the Nigeria Stability and Reconciliation Programme (NSRP), and a National Executive Council Member of the Federation of Muslim Women's Associations in Nigeria said that Muslim women organizations in partnership with International donor Agencies have done and are still doing a lot to provide support to the survivors of the Boko Haram crises. When she saw the violence escalating with the counter-productive strategies that the government and security forces were employing, she said:

It was then that I took it upon myself to visit (the areas where JAS was recruiting) and know who these boys are, identify with the parents, and sympathize with them, with the conviction that someone has to engage with them to stop the violence.

With the NSRP, Hamsatu also created the Network of Civil Society Organizations for Peace as voice of the voiceless, out of which the Women Peace and Security Network (WPSN) were created in the states where JAS originated, Borno and Yobe. After the abduction of nearly 300 school girls from Chibok in 2014, the WPSN was the first to hold a press conference in Maiduguri six days later, it was popularized by NSRP, which gave impetus to effectively launching the #Bring Back Our Girls Campaign.

In furtherance of the interview, Hamsatu mentioned that, through the ICAN and International Alert, she is implementing a project on countering violence extremism, focused on restoring social norms, changing the narrative of apathy towards Western Education, and developing module for teaching peace and setting up peace clubs in Islamic schools in the state of Borno. Hamsatu also the country representative of the Women's Alliance for Security Leadership (WASL), is working in the area of preventing extremism by promoting pluralism rights and

Peace, a Network of Women Activist against Violent Extremist an affiliate of the International Cities Society Action Network ICAN. She observes:

Our women, even the illiterate or residing in rural areas are making significant impacts, especially during the current insurgency, but nobody cares to acknowledge them and got them a space to realize their worth.

The former FOMWAN National Amirah Amina Omoti stated in an interview that FOMWAN in collaboration with an organization known as CREATIVE has conducted educational and skill acquisition project called Education Crises Response (ECR) in the Boko Haram crises areas such as Kaga, Benishek, Minshok, Jere all in Borno state. In Yobe, education and skill acquisition intervention took place in places like Fika and so on. Education Crises Response was also present in Gombe Adamawa and even Bauchi. Another project is the International Medical Corps (I.M.C) funded by USAID to provide health and psycho-social support to victims of Boko Haram crises. FOMWAN Borno State Chapter with the Jama'atu Nasril Islam has developed a manual for the establishment of Peace club in Islamic Schools. It is supported by the International Civil Society Action Network (ICAN), funded by DFID.

The above analyses show the immense contributions of Muslim women organizations to the victims of Boko Haram insurgency. Infact some Boko Haram survivors such as Kaltume Abubakar, women Leader Karmajiji IDP camp, Abuja, Abubakar Ibrahim, Aisha Gwani both of Dakwah IDP camp, Abuja affirmed that most of the services were received from the religious groups including Muslim women organizations and good Samaritans.

Challenges/Constraints of Muslim Women Organizations in Responding to the Boko Haram survivors in Nigeria.

Similar interviews conducted with the above mentioned personalities revealed that, Muslim women organizations face some challenges in the process of meeting the needs of the victims of Boko Haram insurgency. These included the following:

1. One of the major challenges facing Muslim women organizations lack or insufficient fund to meet the needs of the survivors. There are a lot of laudable activities that will enhance the lives victims of the insurgency but are being constrained by lack of funds. This is because they largely depend on contributions from members and donations from

philanthropists. Most of the capital projects implemented by these organizations are donor funded project.

2. There is also the problem of disunity among some Muslim women organizations; however, effort has been to cement the relationship between these organizations such as the establishment of the Coalitions of Muslim women Organizations' in Nigeria. This Coalition has helped in uniting many Muslim women organizations in Nigeria..
3. The Muslim women organizations face the challenges of combining their role and duties at home (as mothers and wives) with that of outside work especially when the children are young.
4. Furthermore the issue of deception is making it difficult for some Muslim organizations to ascertain who really is displaced Boko Haram victim. In Zainab Umar's words:

Some people want to use the situation of the displaced Boko Haram victims to extort or deceive the organizations. So the organizations find it difficult to know who is really a displaced person. This makes the authenticity of some of the displaced persons to be in doubt.

Closely related to this issue is the issue of extortion as some victims of the Boko Haram want to use their condition to extort the organization

5. Some of the victims of insurgency have not still overcome the psychological trauma of what they went through during the insurgency. Some of them still refer to their loved ones and properties that they lost. This is not farfetched because it has been estimated that half of the internally displaced persons experienced higher level of post-traumatic stress disorder (PTSD), depression and other psychiatric problems. Members however are doing their best to encourage and counsel them to forget the past and move on with their new lives.

Conclusion

The paper examines the role played by Muslim women organizations in response to the Boko Haram insurgency in Nigeria. The paper finds out that, Muslim women organizations have contributed immensely to the spiritual, educational, moral, psychosocial, economic and physical well being of Boko Haram survivors. These organizations have successfully continued to support and identify with peoples and communities affected directly by the insurgency. They have established structures within the FCT and throughout the North-east region and substantially strengthen their ability to identify and reach directly those in actual need, effectively by-passing state government

structures that have not been as effective as desired. Findings of this paper reveals that Boko Haram insurgency has resulted in the abduction of women and girls, arbitrary arrest by government security agents, violation of human rights, psychological trauma etc. Security is considered basic in Islam because the Islamic law is purposely framed to ensure peace/security of life, property, progeny, intellect, religion and honour. In Islam, whatever is necessary to enhance peaceful and meaningful existence of the community is considered a security measure for which every Muslim must work. Finally, Muslim Women Organizations, such as, Federation of Muslim Women Organizations in Nigeria (FOMWAN), Women in Da'wah (WID) Nasril Allahil Fath (NASFAT), Muslim Sisters Organizations (MSO), Initiative for Muslim Sisters Advancement (IMSA) etc., are contributing positively towards improving the lives of Boko Haram survivors in particular and to improve the gross domestic product (GDP) of the nation for the benefit of all in general. Challenges often faced by the Muslim women organizations include lack of unity, problem of fund, tight schedule and insincerity among others.

Recommendations

1. Muslim women through their various organizations should play an important role in the spread of Islamic values, peace, as well as countering the Boko Haram ideologies and any other deviant ideology that may lead to insurgency..
2. Peace Education should be integrated in the Educational curriculum of Nigeria from Primary to tertiary education. In addition, a robust countering violent determinism (CVE) should be an integral part of the curriculum.
3. Business ventures should be established by the Muslim women organizations and idle funds should be invested for future activities.
4. The problem of youth radicalization and extremism could be curbed through sanitization enlightenment programmes. This should be organized by both the Nigerian government and Nongovernmental organizations as well faith base organizations.
5. Muslim women organizations should established zakkah collection centers where the money collected can be effectively utilized for projects such as that of meeting the needs of the Boko Haram survivors.

6. Government at all levels, need to consciously invest in women, if only to increase productivity, promote sustainable growth, their children well being as well as engender healthy livelihoods and establish peace, stability and security, in all of the rural communities.

7. All Muslim women organizations should come together to harmonize their activities so as to achieve the sayings of Allah :

And hold on to the rope of Allah all together.... (Q3:103)

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LIST OF INTERVIEWEES

S/N	NAME	POSITION	ADRESS	DATE
4	Aminah Omoti	National President (Amirah), Federation of Muslim Ummah Association in Nigeria (FOMWAN)	FOMWAN National Headquarters FCT Abuja.	29/03/2017
5	Maryam Uthman Idris	National President Women in Da'wah	Esteem International School, Abuja FCT Nigeria.	4/04/2017
6	Amirah Sakabe	National President (Amirah) Muslim Sisters Association	National Headquarters, Kano Office Nigeria	10/04/2017
7	Hamsatu Allamin	Federation of Muslim Women's Associations in Nigeria (FOMWAN) Assistant.	National PRO/Zonal Co- ordination North East. Abuja	22/10/2018
8	Gambo Garba Muhammad	Executive Director, Taimako Community Development Initiative	Taimako Community Development Initiative, Head office, Yobe State Damaturu North East Nigeria.	22/10/2018
9	Safiya Musa	Chairman Person IDPs Education and Empowerment Committee Coalition of	Esteem International School, Abuja FCT Nigeria.	23/10/2018

		Muslim Women Association in Nigeria		
10	Halimatu Jibril	President FOMWAN Abuja	FOMWAN National Headquarters FCT Abuja	24/10/2018
11	Falmata Umar	Amirah FOMWAN Borno	FOMWAN National Headquarters Borno State	25/10/2018
12	Kattume Abubakar	Boko Haram Survivor from Borno	Karmajiji IDPs Camp, Abuja	26/10/2018
13	Abubakar Ibrahim	Boko Haram Survivor	Dakwa IDP Camp, Abuja	27/10/2018
14	Aisha Gwani	Boko Haram Survivor from Borno	Dakwa IDP Camp, Abuja	28/10/2018
15	Azeezah Jibril	1-Ummah Chairperson Charity Committee Abuja	Al-Noor Mosque Wuse II Abuja	29/10/2018
16	Rahma Musa Sani	National Assistant President WID	Esteem International School, Abuja FCT Nigeria.	29/10/18
17	Aishatu Garba Habib	Member Nusa'id Foundation, Kano state.	Nusa'id Foundation, Kano state.	30/10/18
18	Habibah Abdullahi	President IMSA FCT, Abuja	FCT Abuja	31/10/18

Business ventures should be established by the Muslim women organizations and idle funds should be invested for future activities.